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FIFTY YEARS AGO
JANUARY 1956

This issue was very informative. It tells us that Bishop Nicoli (who was sainted recently) arrived in the U.S. and was assigned as rector of St. Tikhon's Seminary. It was a Christmas issue, as the church was still on the Julian Calendar.

Much of the issue was taken up by a resume of the 9th All-American Sobor, which was held in Protection Cathedral in New York. There were 250 delegates present. Its days were full of discussions. There were no tours of the city or workshops. Fr. Joseph Pishtey, the treasurer of the Metropolitan Council, was proud to state that this was the first time a written financial report had been prepared and distributed to the delegates. Thanks to the mimeograph. A report on the Japanese Church stated that it was just beginning to revive and that a seminary had been established by Bishop Benjamin. It took almost 15 years to complete, but this was the first time that the canonization of St. Herman as the first American saint was discussed. There was an animated discussion on the merging of the two seminaries and it was decided to leave each functioning. Bishop Amvrossy and Fr. Sturmer thanked Fr. Stroyen for sending thousands of copies of The Orthodox Herald to Alaska. They compared it to "Manna from heaven." A commission was drawn up for standardizing the English text for church services. A plea was made to stress to people the need to donate their $1 fee for the central administration.

The continuing history by Dr. Basil Bensin concerned a very difficult time in the church history. It covered the tenure of Archbishop Evdokim (1914-

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"So that you may realize the great news of the spiritual strength you received at baptism, God allows the Devil to tempt you, giving you at the same time the opportunity for many victories."

St. John Chrysostom,
Homily 193

ONE WITHOUT THE OTHER

More and more we hear people saying: "I am spiritual but not religious." By this they usually mean that they do not believe in organized religion or the need for a church. What does scripture say about this?

God is a God of order and organization. That is obvious, if we consider the immense universe around us that was created by God. That is also obvious when we look closely at the church in the New Testament. The Bible tells us that new members were added (Acts 2:41), job descriptions were present (1 Tim 3), votes were conducted to expel immoral members (1 Cor 5:4), and votes were taken to elect church officers (Acts 6:5; 14:23).

The church also organized a missionary team and send them out (Acts 13:27). There even was a certain order to their communal prayer. St. Paul advised them: "Let all things be done decently and in order" (1 Cor 14:40). To accomplish this task, the Holy Spirit endows certain people with the gifts of government and leadership (Rom 12:8; 1 Cor 12:28). The church has to be organized and equipped to

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INCLUDE RESOLUTIONS

It is the beginning of a New Year and many of us make resolutions to better ourselves in the coming year. Before we start our list, it is wise to search our hearts and make an honest assessment of our spiritual status and Christian maturity.

St. Paul encourages us to: "Look closely at yourselves to see if you are living in faith. You know that Christ is in you – unless you failed the test of faith." (2 Cor 13:5-6)

For instance, how would we rate ourselves on a scale of one to ten on these personal spiritual goals: Sunday worship participation, prayer (daily, private, for friends and family, for enemies, for the departed), and partaking of the Holy Sacraments?

How about fasting on designated days, good deeds (visiting the sick and homebound, giving to the poor), reading of Holy Scripture, supporting the Church, sharing our faith in Christ and strengthening of the virtues (especially the cardinal virtues of Faith, Hope and Charity)?

More important than the score that we give ourselves is the awareness that these are our goals and that we are striving to grow toward achieving our best in each area. St. Gregory of Hyssa said: "let us change in such a way that we may constantly evolve towards what is better, being transformed from glory to glory (2 Cor 3:18), and thus always improving and ever becoming more perfect by daily growth, and never arriving at any limit of perfection.

Perfection consists in our never stopping in our growth in good, never circumscribing our perfection by any limitation."

We will grow older, let's grow better!

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CHRONOLOGY

JANUARY 2006

ALL ORTHODOX PARISHES asked to participate in the Souper Bowl of Caring on Super Bowl Sunday. IOCC is coordinating the program. For info call 1-877-803-4622 or www.iocc.org

PRIZES TOTALING $50,000 will be awarded to first-time screenwriters with a religious message. The John Templeton Foundation Kairos Prize for Spiritually Uplifting Screenplays is being awarded for the first time. Submission guidelines and information may be obtained from www.kairosprize. Deadline January 6.

MOST DIVORCES occur after eight years of marriage. About one in five American adults have been divorced.

CHRISTIANS ARE IN GREAT DANGER in both Arabic Muslim countries (Egypt, Algeria, Mautitania, Somalia, Palestine), and non-Arabic Muslim countries (Pakistan, Indonesia, Sudan, Nigeria). They are fleeing their countries. "The reason is the harassment to which they are subjected by government agencies on the one hand and extremist groups on the other hand in countries they have inhabited for thousands of years."

AN ALL-DIASPORA COUNCIL will take place in San Francisco in May with its main task discussion on the possibility for the Russian Church Outside Russia to unite with the Church in Russia.

THE SARSKAIA FOUNDATION has a program to restore and preserve the cultural heritage of Imperial Russia. Currently it has projects to restore such architectural gems as Alexander Palace, Fedorovsky Cathedral, the Fedorovsky Little Town, Alexander Nevsky Lavra and the Gatchina Palace. Its President Ms. Oma Hamou said: "By rehabilitating Pushkin's historic core in St. Petersburg, we unlock the bright future that Russia holds by illuminating its brilliant past." More info is available at http://www.sarskaia.org. It has retained TransMedia in Boca Raton, FL.

A FAMILY RETREAT AND CAMP are being planned on 137 acres in Brighton, WI. The year-round center is located an hour out of Chicago or Milwaukee and is already set up with buildings, etc. It is a project of the Chicago area Greek Orthodox Archdiocese.

VOLUNTEER SAILORS from the USS IWO JIMA recruited by the commanding officer, Captain Richard Callas and the ship's chaplain Fr. Milton Gianulis, both Orthodox, helped clean up the Holy Trinity Greek Orthodox Cathedral in New Orleans following Katrina. The church is located by the bayou and had about three feet of water. The interior of the church was covered with a slippery layer of brown scum. The carpet was pulled up and the marble floor was washed and cleaned. The pews were washed with Murphy's Oil soap. Every handpainted icon was saved but the elaborate woodwork of the solea will have to be replaced.

THIRTY HIGH SCHOOL JUNIORS AND SENIORS participated in a 10-day "Cross Road Program" at Hellenic College/Holy Cross Seminary. It was one of 88 U.S. Colleges to be funded by a $2 million grant from the Lilly Endowment Inc. The Endowment is interested in keeping religious communities strong and vibrant, and also in encouraging colleges to mentor a new generation of talented, energetic, creative and committed pastors and religiously informed lay leaders."

THE SYNOD OF BISHOPS of the Greek Archdiocese held their fall session in September. The matters discussed were printed in the Orthodox Observer. Among the topics covered were the Holy Cross School of Theology, especially the matter of language, finances, and number and background of students. Also discussed was the permanent diaconate, regulations regarding auxiliary bishops, the English translation of regulations establishing and operating monasteries, and several canonical issues (special cases of marriage and divorce, impediments of acceptance into the clergy, etc.).

THE RESTORATION OF OLD ICONS is gaining momentum in Russia. The icon restoration studio for the State Historical Museum is unearthing great treasures sometimes under six layers of newer icons. Sometimes the boards have been reused over the centuries and restorers never know what they will find as they painstakingly remove layer after layer.

DO YOU KNOW of an altar server that is older than 85 years of age? Mr. Leo Marka of Holy Virgin Church in Arnold, PA is still faithfully assisting in the altar.

THE ORTHODOX CHRISTIAN MISSION CENTER (OCMC) has announced the mission team areas for 2006. Short term teams will go to Africa, Asia, Europe, Latin America, and North America as teachers, catechists, health workers, substance abuse counselors and construction workers. For info call 1-877-GOFORTH (1-877-463-6784) or email Teams@ocmc.org

THE ORTHODOX CHURCH OF FINLAND is under the omophor of the Ecumenical Patriarch of Constantinople. It is one of the few churches which celebrates Pascha/Easter on the same day as the Western Church. The Orthodox Church of Russia is planning to widen its activities in Finland to serve the spiritual needs of the Slavic-speaking

(Continued from front page)
FIFTY YEARS AGO

1917) and Archbishop Alexander (1919-1922). Bishop Stephen Dzubay was consecrated in 1916 to better serve the needs of the people from Carpatho-Russia mostly from the area of Hungary. This was a crucial move, as at this time the church was divided into various ethnic parishes, the main groups being either "High Russian" or "Carpatho Russian." During Archbishop Evdokim's tenure, 35 parishes in the U.S. and two in Canada (Moose Jaw and Shamborg) were added to the roles. Conditions in Russia were deteriorating, so it was decided that the church in America had to declare it autonomy in certain areas. Dr. Bensin touches very lightly on the tenure of Archbishop Alexander (1919-1922) except to write that he experienced great difficulties in administration and finances. Because of war conditions in Russia, the church in America was cut off from its mother church in Russia on which it had depended for both direction and finances.

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ONE WITHOUT THE OTHER

carry out its purpose. "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always even to the end of the age." (Matt 28:19-20)

Would there be knowledge about God passed down through the ages if there were no church or organized religion?

ETHNIC CHUCKLE

Dorohaya Tyotya Maria,

Yak tam kolo vas? Toot kolo nas shitko OK. Noh yah musyu povestee vam za vasaho Brata Yurka. Me to uh Amereese calling yeho Uncle George. Toot uh Ameeritse, people eedyut nah retirement - pokoy-kolee mayut 65 rokee. Yeho zhena, Tyotya Olyah making yemuy takee veleekee retirement party. Shitkee nashee krayanee ee famileyah preshlee ee malee family reunion. Me yeelee ee peelee ee tainsovalee doh rana.

Aunt Olga klekala menah nah telephone druhee den ee povila me zhe ohna dumala zhe ohna scrazuyeh since uncle George retirement. Ohna kazhe zhe ohn told her zhe ohn teper free man ee neh mushey nech doing. Esh ohn nech doing!

Day after day, ohn sitting watching TV ee playing nah computer. Ah ohna mayeh extra robotuy cleaning, cooking ee waiting nah yeho. Ohna mayeh extra job. Ohn kretchet: "Olyha, do this! Olyha do that!" all day long. Ohna running around all day long. Neh mah minute spokoyu.

Aunt Olga me povila zhe finally ohna mala enough. One morning ohna stala before him ee kazhe: "Kolee yah bula yu night school nah citizanship class ohnnee nam povelee zhe nah Statue of Liberty kazhe: 'Give me your tired, weary.' ah yah teper tired ee weary."

Ohna makovala her own pronouncement. Ohna peeshla nah zvu retirement no more cleaning, cooking, ee waiting na Uncle George. Ohna me kazala zhe ohna neh budey doing nech until ohnee making a truce. Yah yeh povella: "Hang in there! Trimaysya!"

Yah buduy pesatee yak it came out.

Budtey Zdrovee,
Family reporter, Hanya

THE TEN COMMANDMENTS

1. I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me.
2. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.
3. You shall not take the name of the LORD your God in vain; for the Lord will not hold him guiltless who takes his name in vain.
4. Remember the sabbath day, to keep it holy. Six days you shall labor, and do all your work; but the seventh day is a sabbath to the LORD your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore, the LORD blessed the sabbath day and hallowed it.
5. Honor your father and your mother, that your days may be long in the land which the LORD your God gives you.
6. You shall not kill.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not bear false witness against your neighbor.
10. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbor's

Exodus 20: 1-17

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KITCHEN CORNER

vegetables. Pour the wine, broth and vegetable liquid into the pan and bring to a boil. With a wooden spoon, loosen any brown bits stuck to the pan and let cook in the sauce. Add the barbecue sauce, Worcestershire, mustard, and hot sauce. Whisk until smooth. Boil until the liquid has reduced by half, to about 1 1/4 cups. The liquid should thicken slightly. Reduce heat and whisk in the sour cream. Do not let the sauce boil. Return the vegetables and chicken to pan and simmer until heated through. Serve over rice, pasta, or toast.

NAME RECOGNITION

What does the word Epiphany mean to you? What is the importance of this day which we celebrate on January 6/19? Sometimes our definition of the word is as obscure as the original word. The meaning is much clearer in Slavonic - Bogoyavleniye - the revealing of God. Sometimes the word Theophany is used for this same day. How was He revealed? To whom?

In the modern world, we are well aware of the importance of name recognition. Every so often we read of companies suing others for millions of dollars because they used a slogan or name which belonged to them. Brand names command value because consumers want to have confidence that they are getting what they pay for. Coca-cola is an example. It is the most valuable brand name in the world. In 2003 it was established to be worth $70.5 billion.

Jesus' baptism served a similar purpose. In effect it gave Him name recognition. We read how it was done in Matthew 3:17: "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." The Son of God was publically recognized and affirmed.

John the Baptist knew Jesus was coming. He prepared the way preaching that people must repent from sin to enter the Kingdom of heaven. He must have touched a spiritual note for many people were present and responded to his message. He told the crowds that another would come - one more powerful, with a superior baptism, and with authority to judge (Matthew 3:11-12).

We may ask - why did Jesus ask St. John to baptize Him? As the voice recognizing Him affirmed, He didn't need purification from sin. He underwent baptism to obey the Father, and publically identify with John's message: "It becometh us to fulfill all righteousness."

The other two members of the Trinity - the Father's voice from heaven and the Holy Spirit descending like a dove put their seal of approval on His righteous obedience. (3:16-17)

This day, the Epiphany on January 6/19 at one time was more important than Christmas/Nativity. In reality we see that it commemorates more than His Baptism and name recognition. It reveals Jesus as the Messiah, the manifestation of the Holy Trinity and His Baptism.

The water which is blessed on this day takes on the healing and cleansing attributes of the River Jordan the water in which Jesus stood as He was revealed to be God!

During the blessing of the water and our homes with it, over and over we hear the hymn which teaches us: "When Thou, O Lord, was baptized in the Jordan, the worship of the Trinity was made manifest! For the voice of the Father bear witness to Thee, and called Thee His beloved Son! And the Spirit, in the form of a dove, confirmed the truthfulness of His word, O Christ our God, who has revealed Thyself and has enlightened the world, Glory to Thee!"

ALL THREE

A controversy arose in Constantinople in the 11th century concerning which saint was the greatest of three: St. Basil, St. Gregory the Theologian or St. John Chrysostom. Each one had his boosters.

Those for St. Basil said that he was able to explain the mysteries of the Faith, he was an organizer of monastic life, a leader of the entire church in its struggle with heresy and a demanding shepherd of good Christian morals.

The boosters of St. Gregory retorted that he was as zealous as St. Basil in fighting vices and in bringing sinners to repentance and that he was the best because of the majesty, purity and profundity of his language. They stated that he had reached such a high spiritual level of contemplation of God that he was able to express the dogma of the Holy Trinity most clearly as well as hold deep thoughts on other theological issues.

Those for St. John Chrysostom considered his matchless eloquence with which he watered the church with a stream of homilies in which he interpreted the divine word and applied it to the everyday lives of those he addressed.

With each group promoting their own saint, the populace was soon caught up in a dispute which instead of promoting devotion to their saint resulted instead in ill-feelings and endless arguments.

While he was debating on how he should handle this situation, the local bishop John of Euchalta had a vision in which the three saints appeared to him separately and told him that they were disturbed by the dispute and each told him that since they were one in God that none was greater than the other. Bishop John decided to honor them together on January 30/February 12. He assembled the people and told them of his vision and his decision. They lost no time in composing the services in their honor.

Here is one beautiful, poetic hymn from the matins – one of the services. "You approach the meadows of books like bees gathering well the flowers of virtue. You set before all believers the honey of our teachings as a banquet. Therefore, everyone being sweetened there shouts the joy: Watch over us who praise you!"

GIVE COURAGE

When St. Paul was traveling to Rome (Acts 28:15), some believers decided to go out to meet him. It was a difficult journey, as he was under guard. We read: "When Paul saw them, he thanked God and took courage."

What better compliment could be offered us than to have someone say: "Talking to you has encouraged me to continue on in my spiritual walk."

The world is filled with troubled and discouraged souls who are struggling along in their Orthodox Christian life. Battle weary, perhaps they are almost ready to give up. When you meet them, what influence will you have on them? Do you inspire them or do you tend to drag them down?

Memories

Russian Christmas

When I was growing up, my friends thought my brother and I were lucky because we had two Christmases. On December 25, which we called American Christmas, we decorated a tree and received a few gifts. Even though the presents we opened were mostly useful items like socks and pajamas, it was fun. But, as young as we were, we knew that this didn't represent the real meaning of Christmas.

For us, Christmas came 13 days later. Russian Christmas, celebrated January 7-9, was what we waited for. On January 6, Christmas Eve, as it grew dark outside, our family made the short trip to Baba and Gedo's home. Often my dad drove through gently falling snow, and house after house was lit with decorations. While the rest of the world was in darkness, Orthodox Christians of various nationalities lit up this Holy Night with anticipation.

My grandparents' house was quiet but filled with wonderful aromas of special lenten foods. As other family members arrived, we took our usual places around the large table that was covered with the white tablecloth. In the center of the table, a single candle was lit to represent the Star on that first Christmas.

A prayer was said, and we ate the delicious meal that Baba had worked so hard to prepare. After our Holy Night supper, Baba brought out a very old and worn book that she had had for many years. Much time was spent caroling as the grownups passed the book around to find their favorite hymn and carols. I can still picture Baba singing above everyone else. Many years later, caroling around Baba's table is the one memory we grandchildren still fondly remember.

Before the evening ended, the family moved into the living room where a lit tree and gifts awaited. Gedo sat in the corner with a big smile on his face. Baba was on the sofa surrounded by her grandchildren. My mom always passed out the gifts. Although those presents may have been small by today's standards, there was more than enough love to fill that room.

Soon it was time for some adults to go to church. The rest of the family would attend Divine Liturgy the next morning. The church was always filled for both services, as people took off from work and we children from school. It was such a joyous time as family and friends greeted each other with "Christ is Born!" "Glorify Him!" This, we knew, was what Christmas was all about.

After Liturgy, Baba prepared another wonderful meal that included her special Christmas cookies. That evening, and for the next two days, more meals were prepared for the family. During that time, we also were delighted by a visit from carolers from our church.

Although there have been many changes over the years, I'm grateful for the memories of those happy times.

Anonymous

Please send your MEMORIES to Margaret Pysarchyk at 2125 Garfield St., Lorain, OH 44055 or mpysarchyk@hotmail.com

PRESS FUND

As I type up the list of helpers to the Press Fund, I send a prayer of thanks to God for each one. I find many dear friends on the list and so many of you that I have got to know only by name as you continue to help me keep publishing. Even anonymous is known by name to me and I pray for them also. May God help us to grow in peace, grace and godliness.

Spasebo/Thank you: Anonymous (2), Raymond Rusnak, Anne Dorozynski, Anna Garcia, Walter Booriakin, Robert and Martha Littlefield, Paul Witkavage, Oleg Dudkin, Frances Krul, Jean Kutzer, Nicholas Halesky, Anna Lengyel, Catherine Shaffchick, William Hudak, Ann O'Brien, Irene Allen, Ethel Watlock, Michael Uhrin, and Protopresbyter Joseph Kreta, who labored so many years in the mission field of Alaska.

Eva Holobinko in memory of husband, Peter.

Dee Baumgarten and family for Matushka Nina's continued good health and for eternal rest of Fr. Basil.

Helen Lesko for health of loved ones.

Arnold, Julie and Natalie Katko in memory of Fr. Basil and for health of Matushka Nina.

Frances Migdal in memory of her uncle, Bishop Benjamin (the first American-born bishop), and her parents, Father and Matushka Migdal.

Doris Rusinko in memory of Nicholas Bugel.

Mary Kuyon in honor of her husband George's 90th birthday and for health of Matushka Nina. In memory of Fr. Basil and cousin John Elchin.

BAD MEMORIES

Last year on Nina's Day, according to the Julian calendar, a procession around the entire city of St. Petersburg, Russia took place commemorating the 61st anniversary of the end of the siege of the city by the Nazi. The procession was accompanied by an icon of St. Nina.

Divine Liturgy was served by Metropolitan Vladimir in the "blockade church," which was built several years ago on one of the mass burial sites of the victims of the blockade. Its walls incorporate 8,000 bricks on which Petersburgers wrote names of their fallen kin and loved ones for their eternal memory.

A panahida (memorial service) was held outdoors in Victory Park. This ground contains the ashes of more than 117,000 people who were cremated in a crematory, which operated in the park during WWII. During soviet time, this terrible site's history was kept a secret and a subway platform was built here. At the beginning of the 1990's a memorial cross was erected on the site and national commemorations are held on historic dates. The place is often visited by those who do not know where their relatives ad loved ones are buried. It gives them some solace and a sense of closure.

We know so little about the siege of Leningrad when so many perished from starvation and the bitter cold.

SOBORNOST

ELECTION OF BISHOPS

(The Council of Chalcedon (451)

The canonical legislation of the Fourth Ecumenical Council attempts to further the parallel between the institutions of the Roman imperial administration and the structural organization of the Church, in consonance with the policy of Emperor Theodosius. It lays the foundation of the great politico-religious construction of the Byzantine Empire, a *symphonia* ruled on the political level by the *Basileus* and on the religious level by the pentarchy system – the five great patriarchates (Rome, Constantinople, Alexandria, Antioch and Jerusalem), considered to be "the five senses" of the Empire.

Along this line of thinking, the Fathers of Chalcedon want to stress the importance of the bishop of the capital, not so much because of the importance of his flock or of the authority of his church, but simply because his see is in the **imperial city**. This is the sense in which the Fathers of the Fourth Council interpret canon 3 of Constantinople.

This canon granted to the bishop of the new imperial capital "privileges" without geographical limits: those privileges are now transformed by canons 9 and 17 of Chalcedon into the right of receiving appeals, a right which was also, within geographical limits, given to the "exarchs of diocese," the future patriarchs.

Most importantly, however the Fathers publish canon 28:

> Following in all things the decisions of the holy Fathers and acknowledging the canon which has been just read of the one hundred and fifty bishops beloved-of-God ... we also do enact and decree the same things concerning the privileges of the most holy Church of Constantinople which is New Rome. For the Fathers rightly granted privileges to the throne of Old Rome, because it was the royal city. And one hundred and fifty most religious bishops, actuated by the same considerations, gave equal privileges (*isa presbeia*) to the most holy throne of New Rome, justly judging that city which is honored with the presence of the Emperor and the Senate, and enjoys equal privileges with the old imperial Rome, should, in ecclesiastical matters, also be magnified as she is and rank next after her; so that, in the Pontic, the Asian, and the Thracian dioceses the metropolitans only and such bishops also of the dioceses aforesaid that are among the barbarians should be ordained by the most holy throne of the most holy Church of Constantinople...

Fr. Michael Dahulich, Ph.D.
Dean - St. Tikhon's Seminary

WINTER'S GRACE

"Everyone wants to get older, but no one wants to be old." So the saying goes. Many people approaching retirement look towards having more time and fewer responsibilities. Yet, they fear becoming useless and aimless. They also fear isolation, unhappiness and diminishing health.

What, then, is the secret of a happy life? A long-term study of 423 elderly people indicated that "making a contribution to the lives of other people may help to extend our own lives." These findings suggest that it isn't what we get from relationships that makes contact with others so beneficial, it's what we give. Such giving may include helping others with housework, taking care of children, running errands, providing transportation or listening to someone who needs to talk. Even those who are confined to the house can call someone else who needs someone to talk to.

About 2000 years ago, Jesus Christ said: "It is more blessed to give than to receive," according to St. Paul in Acts 20:35: "Ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive."

The recipe for a long and happy life does not consist of a huge bank account, anti-aging therapies, plastic surgery, and special diets. Rather, it consists of staying active no matter what our circumstances are and giving of our time and strength to enrich the lives of others.

Undique (*from everywhere*)

Dionysius Exiguus, a 6th century canonist, developed the calendar designations A.D. (Anno Domini, or year of our Lord) and B.C. (Before Christ) around the year 525 while calculating the future dates of Easter Sunday. He deduced that Jesus was born 754 years after the founding of Rome and called that year A.D.1. However, Biblical scholars believe he was off by several years and that Jesus was actually born between 8 and 4 B.C. Today we are beginning to see A.D./B.C. often changed to C.E. (the common era) and B.C.E. (before the common era.)

Take out your calendar for 2006 and mark these significant dates. Western Easter is April 16. Orthodox Pascha/Easter is April 23. Great Lent begins March 6. Pentecost is June 11.

If a supermarket or gas station opened only one or two hours a week they would soon close their doors altogether. What about our churches?

In the prayer prior to Holy Communion we say: "I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the living God, Who camest into the world to save sinners, of whom I am first..." This is taken from 1 Tim 1:15 where apostle Paul, once a blasphemer and persecutor of Christians, believed that God's mercy was shown to him, the worst of sinners, as an example to other sinners who would follow him – like us.

When the bishop blesses the congregation holding candles in each hand the one holding two candles symbolizes the two natures of Christ (He was man and God); the other holding three candles symbolizes the Holy Trinity.

Augustine, 354-430 said: "Anyone who believes that our loving God would give power to stars in order to direct and govern their lives offends God's justice and love."

Originally, Christians used the term "new testament" to refer to the new covenant in the Gospels. They referred separately to the Christian Scriptures as the "memoirs of the apostles," "the Gospels and Epistles," or some other designation. It was not until the third century that the term "New Testament" became common as a designation for the complete Christian Scriptures.

Editor's Notes

Perhaps the beginning of the secular year is a good time as any to review the contents of The Orthodox Herald. It is your paper as you subsidize it with your gifts and encouragement. We would like to make it as useful, thought-provoking and interesting as possible. Help us by writing and letting us know which articles or features appeal to you: is it written in an easily understood manner, is it geared to one age level, is it too Biblical, should it contain more about tradition or less, or is there something we are overlooking? Please help us in forming an editorial policy for this coming year.

I am co-authoring a book on the influence which Jewish religion, culture and tradition had on the early Christian church, especially the Orthodox Church. One of its teachings which we are exploring is the concept of the house as a little church. This is where we pray the most, uphold the traditions and react with each other. We have our Icon Corner or Beautiful Corner where we focus much of our life. It contains the icon with which we were blessed at our marriage and those of our patron saints and others which we have chosen to inspire us. It is the place where we place a bottle of the Holy Water, which is blessed on Epiphany, so that we can "taste" of it when ill, in need or as a special blessing. In these days when so much smut enters our houses, unbidden, an icon corner is most necessary to counter the evil and make God's Word supreme.

We are aware of the problems besetting the central administration of the Church. It is most important for us at times like this to try to dichotomize and to separate the worldly aspects of the Church from the spiritual. The teachings of the church should sustain us until a solution is found.

"Glory to God who was manifest on earth and lighted the world."

Matushka Nina Stroyen

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Don't put in a question mark where God put a period.

BIBLE QUIZ

1. Who was food storage supervisor in Egypt when famine came?
2. What nation was the victim of a seven-year famine during Elisha's ministry?
3. Where did Abram go when famine struck?
4. Who went to live with the Philistines during a famine?
5. What king had a feast when a mysterious hand wrote on the wall?
6. Who spread a meal for some angels at the oaks of Mamre?
7. Whose children were killed while attending a feast?

ANSWERS

1. Joseph (Genesis 41)
2. Israel (2 Kings 8:1-2)
3. Egypt (Genesis 12:10)
4. Isaac (Genesis 26:1)
5. Belshazzar (Daniel 5)
6. Abraham (Genesis 18:1-8)
7. Job's (Job 1:13)

FUNDS

We do appreciate all of you who donate to the various funds of The Orthodox Herald. It was interesting to read about the impact copies sent to Alaska made 50 years ago. His Grace, Bishop Amvrossy said they were like "manna from heaven." We have continued to send copies there with you acting as "missioners-in-abstentia."

ALASKA: Ethel Watlock, Gloria Bench

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The fish is used as a frequent title in inscriptions of the early church. The Greek letters for "fish" are formed acrostically by the Greek for "Jesus Christ, the Son of God, Savior."



Many of you have given up eating red meat. There is no reason why you have to eat your chicken the same way week after week. Try this recipe, which was submitted by Doctor John (MD). I think it's better than the traditional stroganoff made with beef. Did you know that in Russia Beef Stroganoff is served with thinly sliced french fries?

CHICKEN STROGANOFF

- 2 tablespoons oil
- 3 medium yellow onions, thinly sliced into rings
- 1 green pepper, seeded and thinly sliced
- 1 1/2 teaspoons salt
- 1/2 teaspoon ground black pepper
- 8 ounces (15 medium) button mushrooms, thinly sliced
- 4 boneless, skinless chicken breasts, cut into 1/2-inch-thick strips
- 1 cup dry white wine
- 1 cup chicken broth
- 2 tablespoons barbecue sauce
- 1 teaspoon Worcestershire sauce
- 2 tablespoons Dijon mustard
- 1 teaspoon hot sauce
- 1/2 cup sour cream

Heat 1 tablespoon of the oil in a large saucepan over medium heat. Add the onions and cook, stirring frequently, until soft, about 8 minutes. Add the green pepper, 1/2 teaspoon of salt, 1/4 teaspoon of the pepper, and the mushrooms. Continue cooking until the mushrooms give up their liquid, about 6 minutes, and are tender. Place the vegetables in a colander, reserving both vegetables and liquid. You should have about 1/2 cup of liquid. Return pan to heat and add the remaining 1 tablespoon of oil. Season the chicken with the remaining 1 teaspoon of salt and 1/4 teaspoon of pepper. Cook the chicken in batches until golden brown and cooked through, about 5 minutes. Add it to the

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BIBLE STUDY

In Luke 13:10-17 we read how Jesus cured a woman on a Sabbath who had been ill for 18 years. He is taken to task by the ruler of the synagogue for healing on a Sabbath. In other readings from St. John, we read that He had healed others on the Sabbath. To criticism he replied: "The sabbath was made for man, and not man for the sabbath."

This attitude is reflected by the Orthodox Church concerning the Canons of the Church. It taught us that the Holy Canons were made for man, and not man for the Holy Canons.

"Canon" originally meant a measuring instrument. Today we would consider a canon as a "ruler" or "yardstick." In this sense, a canon is used to determine how long or how short a thing is in comparison with a standard of measure. The term "canon" came to be used in a metaphorical sense as a "rule of action," to determine how closely an act conformed to a standard of action. It is in this sense that "canon" has never lost its meaning in the Orthodox Church.

We most often hear the word "canon" combined with the word "law." This is because we are influenced by the West. In the West after its departure from Orthodoxy, the word "canon" evolved further until it became practically synonymous with "law." Thus, the Holy Canons became virtual laws in governing the institution of the Roman Church. They could be promulgated and applied in an objective way just as civil laws are. Any deviation from the canon required an exemption from the law or from the impediment, vow, or oath. Such an exemption came to be called a dispensation, although earlier that term had another meaning.

The Orthodox Church has historically not been ruled in this fashion.

It is important to know that each Canon incorporates some dogma or teaching of the Church. The theological content of the Canon can never vary. And to eliminate a Canon, or to change one in a radical way, is to eliminate or change a dogma or teaching of the Church. While the theological content of a Canon can vary, its application to a specific case can. This variance is called "economia," which means the "administration of a household." We can see this meaning when we consider that the parish is a family of believers with the bishop or priest as its father.

An economia, however, can never abolish a Canon, nor can it be contrary to the spirit of the doctrine embodied in the Canon.

We see how this confirms to what Jesus said when He healed on the Sabbath. The Saviour obeyed the commandment which requires keeping the Sabbath holy. He did not advocate that anyone work on the Sabbath. He asks in John 7:22-23: "Are ye angry with me because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment."

Home Bible Reading Schedule

JANUARY 2006

1. Luke 13:10-17	16. Mark 8:11-21
2. Luke 19:37-44	17. Mark 8:22-26
3. Luke 19:45-48	18. Mark 8:30-34
4. Luke 20:1-8	19. Mark 9:10-16
5. Luke 20:9-18	20. Mark 9:33-41
6. Luke 20:19-26	21. Luke 14:1-11
7. Luke 12:32-40	**22. Mark 18:18-27**
8. Luke14:16-24	23. Mark 9:42-10:1
9. Luke 20:27-44	24. Mark 10:2-12
10. Luke 21:12-19	25. Mark 10:11-16
11. Luke 21:5-11, 20-24	26. Mark 10:17-23
	27. Mark 10:23-32
12. Luke 21:28-33	28. Luke 16:10-15
13. Luke 21:37-22:8	**29. Mark 10:11-16**
14. Luke 13:19-29	30. Mark 11:12-14
15. Luke 17:12-19	31. Mark 11:15-20

LIGHTER MOMENT

A woman saw her five-year-old son and some friends standing together looking down at something at their feet. They had found a dead bird and were giving it a funeral. The burial spot was dug, and one of the boys was selected to serve the funeral. With dignity, he intoned his version of what he had heard the priest say in the church: "Glory to the Faaaather, and to the Sonnnn…and into the hole you gooo."

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